1: Titiev E-5 (1948) 1951 SG4 Araucanians SG4
Mapuche-Huilliche

and drum beat the entire company in closely packed ranks began to dance backward, that is, to the west, with little jumping steps, landing sometimes on both feet and sometimes alternately on one foot or the other (Pl. XII, Fig. 2). As space opened up between the front line and the altar a young boy and girl, the cacique's son and niece, respectively, appeared. Each wore a shawl, and about the forehead a headband, into which were set bits of greenery. The boy held a bamboo pole, which he occasionally straddled like a child riding a broomstick. This pair faced the assemblage opposite the *machi*, and kept time with the others. Backward and forward, in a west-east line danced all the celebrants several times, after which the same maneuver was repeated in a south-north direction. Very soon the *machi* began to roll her eyes wildly and to breathe heavily. Her entire demeanor was that of a person who is thoroughly exhausted. Every now and then she would curl her lower lip and emit a kind of whistle, but during it all she continued to sing and dance. We were told that not much more was scheduled for this day, and as it was growing dark Mr. Donaldson and I decided to ride back to Cholchol for the night.

The next morning I returned with a native teacher from the mission. Dancing was in progress in much the same fashion as on the previous evening, except that the crowd was much larger, and many women were busy preparing food at the ramadas. As we dismounted, a young man clothed in Chilean holiday garb approached and from a bowl dipped some black paint which he daubed on our cheek bones. All the participants had been similarly smeared, and I was told that this represented both a greeting and a prayer for rain. For a similar purpose, I noticed that a bit of black cloth had been affixed to the altar, and asperging was now so copious as to suggest a mimetic shower.[a]

At about one o'clock in the afternoon the *machi*, obviously

[a] *Williches* communities that seek rain feature black, to represent storm clouds. Those designed for the opposite purpose use white, which stands for the sun. At Coipue rain was wanted because a long drought was making fall plowing difficult.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

FIRST CLOTHES

In the early days a little girl who had learned proper toilet habits was dressed in clothes modeled on those worn by adult women (cf. pp. 223-224). The chamall used was either woven especially for her or cut from an old one. Until a little boy learned proper toilet habits he was dressed in a skirtlike diaper as were girls. After that he wore his chamall like a man's chiripa, that is, drawn forward between the legs and tucked under a belt. He also wore a poncho, "just like grown-up men do." At present an occasional child is dressed as formerly, but most children are dressed in modern clothes like Chilean children. Rarely does a child have a hat or shoes, even today; formerly all were bareheaded and barefooted.

NURSING, WEANING

Before the baby's first nursing, the midwife, or, in her absence, someone else who knows how, pokes a finger down its throat and then pours into it the juice of a leaf of palco or a teaspoonful of a concentrated decoction of a leaf of palco. The leaf is heated over the fire and its sap squeezed out by hand. The baby will gag and throw up the phlegm that has been in its throat. The baby is nursed for the first time when the mother returns from her bath.

If the mother has no milk flow after delivery, she is given the sap of the root of qil in water gotten from flowing water, usually a spring. She drinks of this mixture two or three times and also washes her breasts with it. She eats no special foods to cause an increase in milk flow, but she does eat larger quantities of available foods, especially toasted wheat and roasted corn. These cereals, generally mixed with warm water, she eats alternately in warm and cold water, the belief being that if eaten in warm water only they will make the baby fat.

The child is nursed whenever it cries. "The mother knows that it is hungry then." It is given both breasts at each nursing and is nursed "until it wants no more." If a baby persists in crying after it is nursed, or cries and refuses to nurse, it is thought to be sick. Relief is then sought from an herbalist, a specialist. General household remedies do not seem to include any for sick babies. On rare occasions a machitun (a shamanistic ceremonial) is performed over the sick baby. "Mothers cannot bear to hear a baby cry," said a non-Araucanian herbalist. "If one persists in crying, the father comes and asks for a remedy. I usually suggest that the mother refrain from eating highly spiced foods, and I give him herbs from which to make decoctions.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
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(57) 572. of the same age groups. During recess periods the same three or four older girls were usually seen sitting together chatting. Usually girls from a particular countryside have a feeling of closeness to each other, probably because they walk to and from school together; the same is true of boys. Lasting friendships are thus formed and extend through adult life.

857 Leadership among children does not seem to exist in any pronounced way. Oratory gives prestige in the choosing of a leader, even though it may not need to be exercised on the occasion for which the leader is chosen, such as a procession. (Oratory gives distinction to elders, also; something children undoubtedly know.) Quoting a teacher: "No particular child in school acts as a leader at all times. Any child, for instance, may suggest a game or the doing of something and others will respond 'Bueno!' and off they will go to play or to do the thing."

Joviality and fun are part of the Araucanian child's life. Schoolchildren told their own and each other's nicknames with much laughter and teasing. A little girl brought an old-time silver neckpiece to school. Every little girl placed it around her own neck, and then one placed it around the teacher's neck, at which all clapped their hands, laughed, danced around, and made complimentary remarks. There was much joviality, too, between older girls who spent recess helping an herbalist do a washing. At the end they slapped each other with pieces of wet wash and laughed good-naturedly.

THE SENSES OF THE CHILD

151 A child's eyesight is keen. So are its powers of observation. School children gave as points that they could see distinctly from the shore of the Pacific below Alegría, the Isla Mocha, Punta Quele, Punta Corral, and Puerto Saavedra (see fig. 1)—points that neither the field assistant, the interpreter, nor I could see even faintly. Quoting the interpreter, a semi-Araucanian herbalist: "These Mapuche children have very keen sight. At great distances they can name the person whom they see working or walking there. I cannot see there so much as a speck, and I have excellent sight. Going along a path, they will trace the steps of tiny insects that have gone that way, also; I can hardly see them. When we look for anything outdoors, children find it immediately. Their sense of hearing is just as keen."

● 152. Red, blue, and green in bright shades are favorite colors of school children. Several little girls were disappointed in not finding these in a box of miscellaneous crayons: "We wanted to put nice colors on

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

these flowers for you; now we have to use paler ones." They had drawn conventionalized daisylike flowers. Children who drew houses chose a variety of colors for parts of houses, such as walls, doors, windows, and roofs. Smoke was colored brown by each one; water, blue; grass, green; and the flag of Chile, red, blue, and white in the proper places. Two little girls sat quiet for about five minutes, thinking, after the time for drawing had been announced. "I shall make a house," said one. "And I shall make a flower," said the second. In 10 minutes a pencil sketch had been made of the flower; only one line of the house had been drawn. "I must get a ruler," said the first one; "I cannot make a pretty house without a ruler."

Children everywhere enjoyed flowers, which were found in many gardens. Near one ruka a 5-year-old boy stuck three little flowers into the sweater of his 2-year-old brother. Their older sister remarked: "These two boys go into the garden every morning to pick flowers; they like flowers. So do I. I always have a little bouquet where I work." A bouquet stood on a low table near her loom.

When schoolchildren were asked what animals they recognized because of their odor, the skunk and the pig were listed, the former four times oftener than the latter. To the question, "Can you smell, when you come home, that strangers have been there?" all answered, "No." Many noted that the smoke overcame all odors in the ruka.

COURTESY, SHARING, OBEDIENCE

Courtesy is taught to children in a positive way. A parent will see to it that a child, no matter how young, shakes hands with everyone who arrives at the ruka; if the child happens not to be at home when visitors arrive, it must do so when it comes home. It is pleasant to see even a toddler going from one visitor to another and shaking hands.

When elders speak, children either listen or are expected to be, and usually are, busy in a quiet way at play or work. During an interview a 7-year-old boy repeatedly asked his mother for something which she was obviously refusing him; conversation between them was in whispers. When I suggested that the boy be given what he wanted, the mother replied that what he wanted he was not to have. She finally turned to him and said gently, but with determination, "Learn to be a little man." Soon after that she diverted his interest by sending him out of the ruka to quiet a barking dog.

Children are trained not to pass in front of persons. On occasions, during interviews, when there was much space between speakers and very little back of them, a child crawled low to pass behind persons.

12: Faron E-4, 5 (1952-1954) 1964
SG4 Araucanians SG4
Mapuche

The spirit does not immediately rise to "heaven," nor does it automatically descend to the underworld (which, in any case, is usually viewed as a witches' cave, or *reñil*). What happens to the newly released spirit depends on how the living mourners behave, how the ceremony is conducted. And, if the ceremony is not conducted properly, as is more often the case at the funeral of a child, the corpse itself may be used by a witch in creating another malevolent spirit. This is the usual explanation given about the creation of *eschimallen*, the child-sized ghost which is fabricated out of all or part of the bones of a corpse which has been literally spirited away by a witch. Death, therefore, is not viewed as a lightning-quick transformation in which the spirit is instantly wafted to its final resting place, the vile body remaining to be disposed of. There is nothing vile about the body. The funeral is a state of transition for the spirit and, if properly handled, a step toward eternal comfort in the afterworld.

On the morning of the fourth day after death, the corpse is carried out of the house and set up on a *llatü*, which has been built to receive it in a nearby field, thus initiating the second phase of the ceremony and concluding the wake (*kurikawin*). This part of the ceremony may be referred to as *wenpin*, signifying that the most important aspect of it is the set of orations over the coffin, in which the praises of the dead are spoken both to the living participants and to their most attentive ancestors. The coffin is painted black, the traditional color of death and mourning, is decorated with garlands of flowers and sacred leaves (*canelo*, *maqui*, and others), and, if the most influential relatives are nominally Catholic, sometimes surrounded by lighted candles. Either a large wooden cross or a carved effigy-pole is placed at the head of the coffin, which is facing toward the east. This emblem is carried to the graveyard later and placed at the head of the grave. The display of the deceased in the open field, in conjunction with the eating and drinking feast that takes place on this occasion, signalizes the end of the wake. The spirit of the deceased has not yet departed for the afterworld, but the chances of its being captured by the forces of evil have diminished.

On this, the appointed day for final burial, relatives assemble in the early hours of the morning and begin the preparations of

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
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on their shoulders to the toldos. They also when on the march loaded themselves with their household gear, leaving bags of grease hung up in the trees for future use. He left them a couple of mares, from which part of their present stock is sprung. This story, however, should be taken with reservation, although it is perfectly possible that in some fight their horses were taken from them, and that subsequently, when all the Indians were joined together under the Cacique Lenkatrou to invade the settlements, they received a share of the spoils, and have since added to their stock by trade.

The day following our arrival a council was held, and an interchange of presents took place. Here I made the acquaintance of the old chief Quintuhual, and presented him with a dagger. He was a short, heavily-built man, with a grave and indeed solemn expression; but he had a bad name for getting intoxicated and using knife or revolver freely—in fact, running a-muck. He was of course a relation—nephew, it was said—of Casimiro; but notwithstanding, he at first received me with great suspicion, and when, in answer to his inquiries as to what I was and why I came, he was informed that I was in the service of the Cacique of England, who wished the Indians well, but that I had visited these parts for my own pleasure, he replied that he was not a boy to be humbugged easily; but having instituted private inquiries, he soon changed his tone, showing me the greatest civility, and was never tired of asking questions about England and Englishmen.

Here the letters forwarded some time previously, which we had thought were by this time arrived at Patagones, were handed back to us. They had been forwarded to Foyel's* people, but owing to those sent by me for England being written on pink note-paper, they were returned, the Indians considering the colour of the paper to denote war.

Quintuhual had with him a Valdivian or Chilote named

* Also called Foyel.